

THE NUR AF' SHAN

Vol. VIII

FRIDAY:—June 10th, 1904.

No. 24

FOREIGN TELEGRAMS.

London, June 3.

It is stated at Niu chwang that General Stakeberg, with 12,000 troops, is moving from Kaiping in the direction of Wafang-tieu, and that another brigade is following. There is daily skirmishing at Wafang-tieu. Sixty Russian wounded have arrived at Tachichao.

Reuter's correspondent at Tokio wires that reports have been received of a sharp skirmish 9 miles north of Pu-lan tien on Monday, the Japanese losing 65 men. The Russians retreated northwards. This in conjunction with the Niu chwang news, is taken to indicate that General Kuropatkin is under intense pressure from home to rescue Port Arthur, and is resolved to incur the grave risk of moving southward into the peninsula.

Refugees from Port Arthur say that the garrison have five months' foodstuffs and are on half rations. They also state that five damaged warships are moored at the quays completely dismantled.

Reuter's Agent at Tokio says the total Japanese casualties at Nanshan were 4,304, including 144 killed.

Reuter's Agent at Mukden says it is stated that while one of the Japanese divisions attacked Nanshan frontally, another division outflanked the Russians by wading in the sea at Kunchan Bay. This compelled the Russians to evacuate the place.

The Daily Telegraph states that General Kureki's force when fully reinforced numbers 140,000 men, and General Oku's force 120,000.

The Times' correspondent in a wireless telegraphic message describes the Kin chow fight as another Alma. Forty thousand Japanese partially deployed in the sea.—Pioneer Special.

Kangma, June 3.

Gyantse, May 30.—Last night large bands of Tibetans issued from the fort and surrounded the camp, firing matchlocks furiously, and uttering wild cries in imitation of wild animals. At the same time a steady bombardment was started from the fort. The whole garrison stood to arms for several hours, but the enemy remained a safe distance making a tremendous noise. Finally, at three o'clock the Tibetans went back to the fort. A Gurkha outpost laid ambush for one party and killed six. We had no casualties.

London, June 4.

Reuter's agent at Tokio says that a series of fights have taken place north of Pu-lan tien. The Russians are retreating, but constantly being reinforced. After a third encounter the Russians fell back on Telasu, where they remained in contact with the Japanese.

Reuter's agent at Seoul says:—Russian attack on Gensan is imminent, and preparations are being made to send the women and children to the mountains. The Japanese and Russians are already skirmishing twelve miles north of Gensan, where the Japanese ambushed a party of Cossacks, killing six.

London, June 5.

Reuter's agent at Niu chwang says that General Stoessel is maintaining communication with Niu chwang by means of carrier pigeons. The Russians at Niu chwang declare that the news received from Port Arthur is very satisfactory.

The Russian Consul at Chefoo has also received pigeon messages from Port Arthur, which have been forwarded by St. Petersburg.

The cruiser *Chidze*, while searching for a wireless telegraph station on Liaotshan promontory, reports hearing a series of explosions at Port Arthur, evidently indicating blasting for new batteries.

The Japanese are employing shell divers to discover mines in the vicinity of Taitenwan.

General Sakharoff reports that Cossacks on the 31st ultimo encountered the Japanese at the Tenehbuilding Pass and dislodged the latter from a strong position on the heights. Thirty Cossacks were killed and wounded.

Reuter's agent wires from Tokyo that General Kuropatkin reports that on Friday a detachment was despatched from Aiyangchang to make a reconnaissance. At Chiamachi it encountered 600 Cossacks, and after a brisk engagement the Russians retreated, losing heavily. The Japanese lost one killed and three wounded.

Bombay, June 5.

Admiral Togo reports, according to a wireless telegram from the Captain of the *Chidze* cruising off Port Arthur, that four mine-laying wireless telegraphic instruments on one of them and a sentry box were seen at the top of Liaotshan. Great explosions were heard, and the rising of dense smoke was observed in the direction of Port Arthur repeatedly during Saturday.

Kangma, June 3.

Gyantse, June 2.—A convoy reached here safely yesterday. Yesterday Colonel Youngshuband sent a letter to the fort asking the Tibetan General to forward it to Lhasa. The letter mentioned the latest date at which we are prepared to meet the Anban and the Tibetan delegates at Gyantse. The letter was brought back this morning by two warriors, with a message from the Tibetan General to the effect that he could not forward the letter, but that we might send it by the Chinese.

London, June 6.

There is increasing anxiety at St. Petersburg regarding the situation on the Manchurian frontier, owing to the restlessness of the Chinese troops. It is feared that General Ma will lose control of the forces under his command.

Reuter's agent wires from Chefoo that arrivals from Dalny report that the Japanese army has been reinforced and is advancing on Port Arthur along both coasts of the peninsula, and that a division on the east coast fought a battle on the 3rd instant, 15 miles from the fortress, but the result is not known.

The Japanese are utilising Dalny as a base and are landing fresh troops there.

All correspondents at St. Petersburg unite in affirming that General Kuropatkin has ordered a southward movement to relieve Port Arthur. Some critics suggest that this unanimity is intentional and intended to conceal a general retreat northward, which a strong rearguard is demonstratively covering.

Reuter's correspondent at Tientsin says that the Russians have evacuated Sinminling and the vicinity.

News has reached St. Petersburg that General Kuropatkin and staff have gone on the railway to a point between Hailong and Tachichao, sixty versts south of Liaoyang.

Bombay, June 6.

The following telegram was received yesterday afternoon by the Japanese Consul in Bombay from the Japanese Government:—

Admiral Togo reports that the fifth destroyer flotilla, while engaged in blockading Port Arthur at 7.40 p.m. on the 4th instant, witnessed one of the enemy's gunboats of the *Gipsa* type blown up and sunk in front of Cuengshan, probably by our mines. Another Russian gunboat together with destroyers and steam launches that appeared to have been engaged in clearing mines from the outside of Port Arthur, hastily fled inside.

London, June 7.

St. Petersburg telegrams state that General Kuropatkin reports that a five hours' fight took place on the 3rd instant at Khotiasputse, eighteen miles west of Fengwangcheng. The Japanese attempting to advance from a fortified position were repulsed by Cossacks assisted by some field guns. Sixteen Cossacks were wounded.

Reuter's correspondent at Chefoo says that Japanese reports bring to the north of Port Arthur, the whole of yesterday and last night, and believe that the Japanese are making a great land attack supported by warships.

A Times wireless message says that there is not sufficient coal at Port Arthur to enable the large warships to take the sea.

EDITORIAL NOTES.

"And thou shalt call His name Jesus for he shall save His people from their Sins." Matt 1: 21.

This was not a new name, but it was an old name destined to carry with it an emphasis, which should impress it upon all hearts, constituting it "the name which is above every name."

The angel, however, by revealing this name as alone fitting the Messiah of God, intended to place the emphasis upon the Person who should bear this name. He should bear the name because he should save His people from their Sins. Jehovah saves.

This name contains the Gospel in epitome. It tells of (1) man as lost in sin. He cannot save himself. (2) God in his love undertakes to save. (3) God takes upon Himself a human nature. He becomes incarnate in Jesus in order to save His people from their sins. "God was in Christ reconciling the world to himself." (4) He saves His people from their sins. He does not only secure their pardon, but he gives a new heart by the power of the Holy Spirit. He saves them from their sins. He who accomplishes this salvation is God. Jehovah saves.

It is becoming increasingly difficult for enlightened Hindus to bow to the behests of the Brahman. Caste rules count for little with the young man, who goes to England for an education or even for a journey. And when, after a time, such an one returns and is told he must perform the rite of *prayaschita*, he naturally resents it. This resentment is measured in its intensity by his conscience. Sincerity is practically out of the question. He feels deep down in his soul that the caste system, which compels his allegiance to the old rites, is India's greatest curse. But social and especially family influences compel. Usually he goes through the rites with hypocritical punctiliousness and takes his seat in the old family circle. There are some men, of whom Dr. Ganesh Parshad is a sample, who find it hard to go the whole way. We hardly know where to place them. They have not the courage to defy the caste hierarchy: and yet they are insisting that they have not performed *prayaschita*, but a something else, a *Bradari* feast! Such men are to be pitied. By failing to stand on principle, they have no standing.

It is however significant that the Brahmins themselves are letting down the bars. It is announced from Madras that a young man is to be received into fellowship without any ceremony. The question arises; How long will this caste tyranny continue?

It is a source of consolation to know that there are some in India, who have come to realize that female education lies at the bottom of all really lasting reforms of a social character. It is not too much to say the emancipation of womanhood is at the bottom of India's highest progress physical, moral and intellectual. It is for those who realize this to rise up and assert their principles. But the bane of all reform movements is the moral cowardice of the reformers themselves. They talk on indefinitely: they blacken reams of paper. But they are not ready to act out their own teaching. This moral weakness is a national infirmity. Education seems to do little to heal the disease. Only the infusion of a new life will avail. India's hope, as Mr. P. C. Mozumdar has already pointed out, is in Jesus Christ. Let India take Him for her Master and the social evils will flee away as the darkness before the rising sun.

We congratulate the Allahabad Christian College upon the success attending the F. A. examination. Twelve students went up to the Allahabad University examination, of whom nine passed. The President and his professorial staff are to be congratulated. We hope that in another two years we may be able to report similar success in the B. A. examinations.

It may be of interest to some of our readers to know that the Business Department of the Christian Boys High School at Ludhiana has been crowned by a success that is encouraging. Four young men have completed the course in Typing and have gone forth to try their fortunes in the world. If more of our Christian young men would take up a business career, there would be fewer of them in the ranks of the unemployed.

It is with great regret we have to record the death of the Rev. J. J. Caleb of Allahabad. For well nigh a half century he has stood as a distinguished member of the Indian Church and for many years as a worthy pastor in the Church at Kuttra. He leaves behind him a number of sons, also distinguished in various callings. The following from the *Makhzan-i-Masahi*, gives an interesting epitome of Mr. Caleb's life work. We hope some one will give us a biography of a life, which would be an inspiration to many a young man in India.

Mr. Caleb was identified with the American Presbyterian Mission from the time he came to Allahabad, about sixty years ago. He was one of the pupils of Rev. Dr. Joseph Warren, trained by him so carefully in the management of the Mission Press that after the Mutiny the whole plant was turned over to Mr. Caleb and Mr. John Jordan, another pupil of Dr. Warren, and for forty years they have managed the Press with such skill and intelligence that the stamp of the Press is a guarantee of good and faithful work. Mr. Caleb was one of the Committee engaged for some years in revising the Hindi New Testament; and the care with which he guarded the printing of the Scriptures, Christian books and tracts in Hindi from the mistakes of translators,

revisers and composers, reading the proof again and again and calling attention to the minutest error, is known to many. Mr. Caleb was himself the author of several books, the best known being his translation of Dr. A. A. Hodges' Outlines of Theology, and Stories from Church History. For twenty two years he was Pastor of the Katra Presbyterian Church, turning into the Bank the salary paid by the congregation for his services, the most of this amount used by the congregation towards the erection of a new church and parsonage. After resigning the charge of the Katra Church, Mr. Caleb gave two evenings of the week to preaching in the City Church. He wrought on until a year ago, when the infirmities of age forced him to cease work.

Current Thought & Incident.

The Bible in History I.

BY THE REV. CANNON EDMONS B. D.

THE EASTERN WITNESS.

This paper has for its subject the Bible in History. Here will be found a brief review of its early translations, and of the circumstances of time and place under which they came into existence. Here also will be found a glance at the effect which as the organ of the Holy Spirit's action, they produced in their own days, and in the days that followed. Here too will be seen something of the effect which their use amongst Christian people has had ever since our Lord, the Divine Sower, pronounced the great sentence, "The seed is the Word of God."

The object of the paper is to illustrate the fact that, in all lands in which the Gospel of Christ has taken root, the Word of God has been held fast only where it has been held forth, and that our own true understanding of it turns upon our recognition of the principle that it contains a universal message held in trust for all to whom in God's providence it falls to us to make it known.

This paper will also incidentally show that the work of the British and Foreign Bible Society is but the continuation by modern methods, and upon a vaster scale, of a principle and a policy which can be seen to be at work in almost every age of the Church since the Apostolic Fathers fell asleep. Not even then was this policy a new thing. As every instructed Christian knows, the principle of making God's Word known to men in their own tongue is older than the apostles. It began before the New Testament began. It began as soon as the need for its assertion and exercise was felt. It began because, in the providence of God, the translation of the sacred books was necessary in order that God's way might be known upon earth, God's saving health among all nations.

GOD'S PROVIDENCE IN TRANSLATION.

The greatness of the place which the Greek version of the Old Testament occupied, and of the work which it did, is by each new scholar held up for admiration and gratitude in fuller as well as fresher terms. "No question can arise about it." Its influence for six centuries, "not only in Egypt, but in Western Asia and Europe," was unique. "It created a language of religion which lent itself to the service of Christianity, and became one of the most important allies of the Gospel." "It provided the Greek-speaking Church with an authorised translation of the Old Testament, and when Christian missions advanced beyond

the limits of Hellenism, it served as a basis for fresh translations into the vernacular." These are the words of Dr. Swete, than whom on this subject no authority ranks higher, and these words are adopted and repeated by Dr. Eberhard Nestle, one of the most distinguished scholars of Germany.

It will not appear in the course of this paper, that this work has had no vicissitudes. On the contrary, it will be shown that it has sometimes been neglected and sometimes opposed. But it has never for long stood still altogether; sooner or later the wisdom of God in providing for the translation of the Scriptures has come to be accepted as the best wisdom for men.

This paper will not meddle with subjects which belong to the learned to deal with. It will not interfere with the scholar's function or with the critic's function. Yet it is hoped that it will not be without influence upon the minds of any who have been disturbed and even perplexed by such subjects as belong to the critic to deal with.

There are many unsettled questions of authorship, date, and even of the construction of the sacred books. These we must leave to those whose duty it is to deal with them. These things are no part of the responsibility of the faithful servants of God, not called either by their own aptitude or by special training to deal with such recondite and difficult tasks.

The list of books included in the Bible was for some centuries unsettled, and yet men lived, and laboured, and suffered, and died for the truth. Nor can we say that in Old Testament times there was less reverence for what men felt was the Word of God than we feel now, although our Canon of Scripture is so settled, and so full. Those who are much in the way of attending meetings of the Bible Society know best how often Christian people, with the whole Bible before them, are glad to prepare themselves to listen to the story of its dissemination in the world, by reading or hearing read some glowing prophecy or soul- uplifting Psalm. A few verses written in the fulness of faith are enough to lift us into the regions of thought and feeling where we forget the critics and stand in awe of the very Word of God.

While, however, this paper will not be much concerned with critical questions, such as those which deal with the literary side of the history of the Bible, it will, it is hoped, where such matters are dealt with, provide the reader with the best and latest results of the most approved labours of those whose calling and duty it is to deal with them. Few subjects are more interesting. Very few indeed interweave into so close a texture the things which stir the mind and lift the soul and fire the imagination.

"Thou shalt remember all the way by which the Lord thy God hath led thee," is a precept by no means without application to the latest generation of Christian people. Every thoughtful person who has felt the spell of the historical spirit on his soul must have often and often thanked God for this gracious influence that was at work upon him, and felt that in keeping this commandment there was great reward.

THE SYMBOL OF GOD'S PRESENCE WITH MEN.

In the days of the Old Testament the history of the Bible is written in itself in a series of significant symbols.

"A river went out of Eden to water the garden; and from thence it was parted and became into four heads." No image contained in the Bible more exactly describes the origin and the subsequent course of the streams of Divine truth which have followed the wanderings of the children of men. The first and last image in the Bible is a pure river of water of life, clear as crystal. Yet it is not always a river of water that speaks of the presence of God



with men. The metaphor changes with the changing conditions of human life. The figure by which Milton describes our moral history in the earliest stage of the process of redemption is still the best that we can use. It was Paradise lost. And with the garden the river in all its undivided fulness was lost too.

But when the Old Covenant came into operation, and Abraham went forth to lead a pastoral life, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the promises of that covenant, there was no river to speak of God's presence with him. The river gives place to the well, less copious, indeed, less unfailing, but not less eloquent of God. The pastoral life is the humblest stage in the progress upwards of civilisation, but the well suggests, as the Bible bears witness, to Abraham and to all who since his time have wandered as necessity led them or God's guidance prompted them, that with God is the well of life; the springs of the soul's refreshment are in Him. Thus does this first and last figure in the Bible contract itself to meet the thoughts of the nomadic races of men, and to assure them that God will water them as well as their flocks and herds. Spring up, O well! That is the subject of one of the first songs in the Bible. Then in the wilderness waters break out.

And when we reach the days of David, and watch the gathering into a great central city, and the grouping round a great central sanctuary, of the tribes of the Lord, the same figure serves us. Once more it is water that speaks of God with men. Once more we hear of waters that flow, and of waters that fail. We read for the first time of cisterns, and they are warnings of failure; we read again of rivers, and they make glad the city of God. There are cities and palaces and holy places, and kings and something of stately life; all this God accepts as part of His ways with men. It is splendid, no doubt, and indeed inevitable, but it has its perils and its penalties. Yet God is with men, and the river of life brightens and blesses the city of God.

There is a third stage in the history of God's people. They go into captivity, they and their king. After seventy years their captivity is turned, and they ask again the way to Zion, with their faces thitherward. But no king sitting on the throne of David comes back with them. The royal die is broken, the king's image and superscription are seen no more.

But with every mark of devotion to the ancient spot, they build again the ruins, and repair the walls, and restore the worship of the Lord. The Temple is their centre, and on a sacerdotal foundation they build up their life anew. And that order also God accepts, and makes it prophetic of better things to come. The book of the prophet Ezekiel is the Apocalypse of the Old Testament, and the vision of the holy waters issuing from under the threshold of the house, flowing out at the south side of the altar, in a stream widening and deepening as it flowed, healing and quickening and reviving all things whither the waters came, is the last and largest word in the Old Testament. In its fulness, it speaks only of God's kingdom, but in a measure it is descriptive and predictive of the history of the Bible in the world.

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind as walking in his light, and by his grace. Let us pray to him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to him who is the fountain and the center of all mercy, loving-kindness, and joy.—John Henry Newman.

Self-Seeking in Prayer.

Every Christian, who knows God and who is somewhat acquainted with himself, must have discovered the fact that it is sadly possible for a spirit of selfishness to creep, unbidden, into his most sacred seasons of prayer.—a spirit of self seeking which is all the more dangerous because so little suspected and so difficult of detection.

How am I to find out whether the prayer which I have just been earnestly breathing, has really had as its aim the glory of God, or whether it has had, in a measure, its origin in selfishness? Is there any test which I may apply to my prayers, to find out, with any degree of certainty, whether they are prayers which God will hear and answer, because their direct aim is His glory?

There is, it seems, a test which, if honestly applied, will rarely fail in detecting self-seeking in prayer. For instance, I have been praying very earnestly for growth in grace; I have been asking that the life of Christ may be manifested even in me, that others might be attracted, not to me, but to Him. I pause and ask myself if the real aim of that prayer was the glory of God. At once the answer comes that, of course, it must have been, for would it not be greatly for God's glory that these things should be? But then comes the further test. Can I as honestly and earnestly pray the same prayer for my friend, for the one with whom I come in close daily contact, and whose life is in many ways associated with mine?

Knowing all it would mean to me, if God were to answer my prayer as fully for him as I desire that He answer it for myself, can I still pray in sincerity? It may be that the friend of whom I am thinking, although a Christian, lives a stumbling life, and in the secret depths of my heart I have sometimes felt that his shortcomings served to set off my virtues to advantage. I have been ashamed of the thought, but still it has been there; and now, if I pray and God answers and does what I ask for my friend, the scale may be turned, and his virtues exceed mine.

On the other hand, it may be that my friend has long outshone me:—can I make up my mind to ask for him what will make him surpass me more and more? And yet, if my aim in prayer be really the glory of God, can I not sincerely ask that he may become a great light for God, even though thereby my little flame shall seem to flicker and fade away?

If I can ask earnestly for myself what I do not care to ask for him, does it not show that my motives may be impure,—that mixed in with my desire for God's glory, there is a sad mixture of self-seeking?

Or take the case of Christian work,—suppose that a friend and myself have charge of a Bible class, for which he is responsible one week, and I the next. When it is my turn to take the class, I am very earnest in prayer that many may attend, and that there may be definite signs of God's working in the conversion of sinners and the strengthening of the saints. Surely it would be for God's glory that this prayer should be answered, and it might appear that such a prayer could not be selfish, for am I not praying for others rather than self? And yet, when the next week comes am I just as earnest in prayer that there may be many present, and clear tokens of God's presence and working? It may be that when my fellow-worker comes in after the class with a story of discouragement, I am very sympathetic; but do I meet him with the same love when he comes with a story of success equalling or far exceeding any that I have known?

In conclusion, if these tests do discover self-seeking in prayer, what is the remedy? Galatians 6:14 suggests it, "God forbid that I should glory" in myself, in my work,

in anything, "save in the cross of our Lord Jesus Christ." May God make the cross of our Lord Jesus stand between the soul and all self-love, so that we may rejoice at every conversion, and every blessing granted to God's people, through whatever instrumentality such blessing may come.

Exchange.

The Sagacious Mule.

When it comes to finding his way, day or night, I believe the mule has more instinct, or whatever it is that enables him to do it, than most horses have, and if it is water that is wanted, and there is any in the country to be found, a mule will find it sooner than a horse will. I have had them lead me to water where I least expected to find it. The mule could find it, though how he did it I don't know. I rode a small sorrel mare mule many hundreds of miles, at one time or another; she was a pack mule, but was never packed. We kept her for the saddle, and of the many animals I have ridden she was by all odds the easiest one to ride, and was fast enough to run buffalo with. I have shot many of them off her back.

That mule could not be lost, no matter how dark the night was, or how wet or stormy it was, or whether she had ever been in that country before or not. If I wanted to find camp all I had to do was to let her reins slack, then tell her to go home. She would find her way and go straight there, whether the camp was one mile away or ten; and in going to it she went as the crow flies, straight ahead, over hills that I would take her around in the day time, and across a creek or river if she had to swim it.

We made a pet of her; she went under the name of the Pet Mule, and I made a practice of feeding her on bread and sugar. She could not be kept with the other mules unless she was tied, but could always be found among the horses.

On the march she would never stay with the pack train; all the men in it could not hold her; she traveled close up in rear of the column, and if the last file happened to be a single one, she completed it.

We followed a party of Indians that we had found down the country stealing cattle, all one night on foot in single file, leading our horses; it was too dark to follow the trail mounted, and just before daylight we mounted and formed in line to charge through a wet bottom; as I took my place on the left of the line the mule, which had just got away from the pack train, took her place on my left and kept it while we charged across the bottom, killing one Indian; then when we had halted the captain rode down the line to see if any of us had been killed, and wanted to know what that mule was doing here. I had to tell him that she was also charging Indians.

I do not think that the scent has any thing to do with a horse or mule finding camp. I have had a horse carry me right into camp with a high wind blowing right over him from behind him. If there was any scent that wind would have carried it away from him. A horse can see objects in the dark that a man cannot see, but if he has not seen them before they cannot help him any.—Forest and Stream.

A man cannot believe in God in any true sense who does not believe in himself, and just in proportion to his insight into the intrinsic beauty and real value of his own soul will be the beauty and loftiness of his idea of God.—J. F. Button.

Russia's Strength in Manchuria.

In an article written by Col. Gaedke, while he was journeying by rail through Manchuria to Harbin, he gives the following estimate of the Russian forces in Manchuria. It ought to be mentioned that Col. Gaedke travelled from Moscow to Manchuria in the company of Major-Gen. Blagoviestschenski, of the Manchurian Army, and that the Russian officer afforded the German military correspondent every facility for reaching the seat of war. Col. Gaedke says:—"I think I may presume that in the triangle formed by Harbin, Ninguta, where the Trans-Baikal Cossack Division is assembled, and Mukden, there are, inclusive of the 9th Infantry Division at Port Arthur, at least 160,000 Russian troops at present in Manchuria. Still, I doubt very much whether all these troops have received to the full the men required to bring the regiments up to their full strength, although I see continually trains filled with Reserves. Also the artillery with quick-firing guns, that is, mounted batteries of the Don Cossacks, are being conveyed by train, as are also many horses from the west have passed through Irkutsk. With regard to the military trains, I learn that only five of them and one extra train reach the station of Manchuria daily, and that from Manchuria to Harbin only four trains run daily; but they are much longer than the other trains. I counted one military train consisting of 38 cars. I do not think that the Russian forces will be able to assume the offensive before about the middle of April. The Russian head-quarters are not at Mukden, but at Liao-yang, which lies south of that place.

C. & M. Gazette.

CURIOUS FACTS WORTH KNOWING.

The United States makes enough profit from the coinage of pennies to pay the greater share of the expenses of coining all the other money used by the nation. Copper cents are no longer coined. Pennies are now made of bronze, which is a mixture of copper and tin. Last year 87,376,722 pennies were issued by our mints. This is about the annual average.

A new street tunnel has lately been opened through one of Rome's seven hills, almost directly under the palace of the king. It is used by pedestrians, vehicles, and street cars. This is one of the improvements by which the capital is being made over into a modern city. Business blocks are being torn down to make way for new office buildings, electric trains are common, and new bridges have been built over the Tiber.

James W. Davidson, United States Consul to Formosa, writes of a tribe living on a small island near Formosa, who have a house for each season of the year—cold, wet, and dry. Each family possesses a stone walled and paved area wherein are three distinct houses. One house, built half underground, is the winter residence. For the warmer weather there is a house built some feet above the ground and for the warmest weather there is a structure elevated to catch all the cool breezes. The elevated structure is of wood, bamboo, and straw.

"Seeing is believing." Ah! turn it about the other way: "Believing is seeing." Jesus Christ will reveal himself to that inner eye which is the bliss of solitude and the joy of the Christian life—will reveal himself to that inward eye so clearly, so closely, so certainly as there will be no room left for doubt.—Alex. MacLaren, D. D.

THE LORD IS EVER NEAR.

BY REV. H. M. PERKINS.

(Dedicated to God's aged children everywhere.)

When thy head is whitened o'er,
By the frosts of many years,
When thy burdened back bends low
Neath its heavy load of cares,
When thy cheeks are furrowed deep
By the now of bitter tears,
When thy frame is tottering
On account thy gathered years,
"Let not thy heart be troubled,"
Nor yet dismayed by fear,
Remember, oh, remember,
That the Lord is ever near.

He has promised not, by miracle,
To make thy hair less white,
Nor straighten up thy shoulders
By the power of his might.
'Tis not his way to stop decay
And fill the furrows in thy cheek,
Nor give to thee thy youth again,
That thou should'st not be weak.
But his promise is far sweeter,
His aged ones, to thee :
"As demanded by thy days
Thy strength shall ever be."

He has promised, sweetly promised,
And his word he'll surely keep,
To help thee bear thy sorrows,
To comfort those who weep.
"In the valley of the shadow,"
In the crossing of the stream,
His loving hand will hold you,
And the crossing seem a dream.
Then he'll ope the gates of heaven,
Where the saints his praises sing,
And you shall live forever,
In the presence of the King.

In the gleaming of his glory,
In that life that is to be;
In the boundless bliss of heaven,
He will surely give to thee,
You'll forget the burdens heavy,
And the cold and wintry blast,
When you've anchored in the haven,
You'll not "count the billows past."
In the glory of his presence,
'Mid associations dear,
Then you will know, so truly,
That the Lord was ever near.

—Christian Observer.

The Deepest Ocean Point.

The greatest ocean depth ever discovered, says an exchange, was sounded only a short time ago, during the recent cruise of the Albatross in the Pacific. Professor Agassiz was in charge of the expedition, and near the island of Guam. There the beam trawl, attached to a steel cable, was lowered to the depth of 28,878 feet, five miles, almost as high as Mount Everest. By means of thermometers attached to the trawl it was found that the water at this depth bore the temperature of only 35 degrees, just a little above freezing point.

SCIENTIFIC.

The winter whitening of animals is explained by Captain Barrett Hamilton, of the Royal Irish Academy, as an effect of poor or uneven nutrition of the skin. Atrophy of the pigment cells occurs in winter over the parts that accumulate fat in summer and autumn, and in very cold countries may extend over the entire body. Similar defective nutrition is noticed where the skin directly overlies bone and membrane, resulting in whitening and baldness of the human scalp and in white or bare spots on animals.

Many people are aware of the power of egg-shells to resist external pressure on the ends, but not many would credit the results of tests recently made, which appear to be genuine. Eight ordinary hen's eggs were submitted to pressure applied externally all over the surface of the shell, and the breaking pressures varied from 400 pounds to 675 pounds per square inch. With the stresses applied internally to twelve eggs, these gave way at pressures varying between 32 pounds and 65 pounds per square inch. The pressure required to crush the egg varied between 40 pounds and 75 pounds.

Citation under Section 250, Act X of 1865.

IN THE CHIEF COURT OF THE PUNJAB,

TESTAMENTARY AND INTESTATE JURISDICTION.

Case No. 5 of 1904.

In the goods of Dins Nath Paul of Chiniot deceased.

Whereas Mrs. Charlotte Walter Laurie Paul, wife of the deceased abovenamed has made an application to this Court under Section 244, of the Indian Succession Act, X of 1865, for Probate of the will of Dins Nath Paul deceased, to be granted to herself the sole executrix named in the said will; AND WHEREAS the 29th day of June 1904 has been fixed for hearing the said application, this citation is issued, in terms of Section 250 of the said Act, to all persons claiming to have any interest in the estate of the said deceased, to come and see the proceedings in this Court on the date specified above, before the grant of probate.

Given under my hand and the seal of the Chief Court of the Punjab, this 24th day of May 1904, at Lahore.

By order,

W. CASQUITH,

Deputy Registrar, Chief Court, Punjab.

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